

# Dagon Fallen

Before the Ark of God:

Or, *The Inventions of Men not able to stand  
against the Ten Commandments of God.*

Being a short, but serious

## DEFENCE OF THE first Commandment of God.

I N

A N S W E R

T O

*James Barter's last Book,*

And all Others

Who oppose GOD'S Sacred LAW.

---

By EDWARD FLWALL.

---

Deut. iv. 35. *Unto thee it was shewed, that thou  
mighst know that the Lord be is God; there  
is none else beside him.*

---

Printed for the Author in *Wolverhampton.*





*Beloved Friends of all Denominations,*



T is a great Grief to me to be concern'd with a Man, that neither understands the Controversy, nor will answer any thing directly to it. But is so Unhappy, to be almost always running into Personal Reflections, and Stories that were utterly Untrue : As his insinuating, *That I imbruued my Hands in my Neighbours Blood*, &c. which I hope he has repented of, and I do freely forgive him from my Heart : But I was obliged to lay open to the World his Unclean Life and Actions, to shew, That he who did not fear to act Evil, did not fear to speak it ; otherwise, it was very unpleasant Work to me to mention such Deeds, which were too true and too well known to be deny'd.

And now, tho' I find almost one Half of his Book fill'd up with hard Names and bitter Words, yet I determine to overlook them all, and take little or no Notice of them, but pity him, that he could not find more Argument, and less of such Scolding

Stuff: Which is a Confirmation to me, that his Cause is weak and bad, and will not bear the Test of Reason nor Scripture, but must, in God's due Time, follow the Doctrine of *Transubstantiation*: For he has not answer'd my Arguments, nor doth he advance any himself, that are fit to be call'd so; but a mere Heap of Railing, Angry, Uncharitable Words, as any common Capacity may easily see, who will but carefully compare his Book and mine together.

And therefore I shall have little to do, but to establish what I have said, by producing clear and evident Proofs, *That there is but One God, and that is God the Father, and that no other Person or Being is God but he only.*

And when I have effectually done this, I hope all honest Men will own I have gained the Point.

In order to prove this, I desire all Men to take Notice, that this Maxim is always to be observ'd, That all Objections must fall to the Ground, where the Proofs of a Doctrine are clear and conclusive; and that neither Reason nor Religion can require us to believe any thing that is an Inconsistency; and whatever Doctrine hath a Contradiction in the Bowels of it, cannot be true, but is certainly false, and was

was never revealed in Scripture, but is either falsely Translated, or a false Sense put on it. And we may be sure it is so, when any such Translations or Constructions are put on Texts, as do manifestly contradict other plain Words of sacred Scripture. As for Instance, such plain Words as were spoken by God himself in the First Commandment, viz. *Thou shalt have no other Gods but me, [ not Three ] Exo. xx. 3.* Now here from the Word *Me*, in the Singular Number, it is clear and conclusive, *That God is no more than One Person, or single Being.* And the Church of God, to whom those Words were spoken, always understood them in that Sense, or Meaning of One single Person. And in another Place, God telleth them these Words, *Thou shalt know no other God but me, Hosea xiii. 4.* And in the Gospel of *Mark*, xii. 32. the *Jews* and *Gentiles* are taught these Words, *There is One God, and there is no other but He.*

Now I will appeal to God, even to this Almighty *He*, and to all the Rational Faculties of Mankind, If there can be a more manifest Contradiction, than for any to say, *This One He, is Three, or Six, or Ten.* Are they not all equally a notorious Absurdity, one as much as the other, and a direct Contradiction to the Words of God,  
and

and also to our Reason? And therefore are false and cannot be true.

Again, it is worthy for us to take good Notice of the Words of our Lord Jesus Christ himself, when he was speaking to his Heavenly Father, *John, xvii. 3. viz.* *This is Life eternal that they might know thee the Only true God.*

Now, since the Lips of the Blessed Jesus which always spoke the Truth, hath told us, *That his Father is the Only true God,* Who are they that dare set up another Person to be God besides him only? It is not only a plain Inconsistency, but it is also a flat Contradiction to God and Christ, to the Prophets and Apostles, to Reason and Scripture; so that I can truly say, *The Lord is on my Side, I will not fear what Man can do to me:* For here I have, by God's holy Assistance, proved my Doctrine to be the Truth of God. So that all the Objections and Inventions of Men must fall to the Ground; and will never be able to stand against the First and Sacred Commandment of God, viz. *Thou shalt have no other Gods but me.*

Now, I do earnestly intreat all sincere, humble, honest-hearted Men and Women, to turn the Inward Eye of their Mind to God, and beg of him, through Jesus Christ, that he may teach you himself, by the

Ope-

Operations and Influences of his Holy Spirit, to know his Sacred Mind and Will, and do it. And do not take your Religious Principles from any Sort of Men, any further than they speak according to Scripture and Reason ; but observe our Lord's Advice, and take Heed what you hear, and call no Man Father upon Earth, for *One is your Father even God, Matt. xxiii. 9.* and one is your Master, even Christ. The true Sense of which Words is, that you are to take your Religious Sentiments from God and from Christ, and not suffer any Man to have Dominion over your Faith, *2. Cor. i. 24.* For do but carefully observe, all you that are honest, plain, upright-hearted People, who fear God and love him above all things, I can truly speak it to your Comfort, that he loveth you, and will manifest his Love to you ; and as you stand in your Obedience to him, doing those things that you know pleases him, and denying or not doing what displeases him ; so he will cause the Day to dawn, and his Day-Star to rise in your Hearts ; and you will find that God will lead and teach you by his good Spirit, far beyond all the Teachings of Men.

For since the Apostacy by Degrees got in, which I believe began very near the *Apostles Days,* and Men took to Preaching for

for Hire, instead of preaching for Christ ; for Gain, rather than Godliness ; for present Things, more than future Rewards ; that Plainness and Honesty, Simplicity and Sincerity, Truth and Spirituality, which adorn'd the Primitive Christians, began to decline, and leave their first Loveliness. Instead of which, Pride got up, and Covetousness took Place ; and Men began to study Excellency of Speech, and to preach with enticing Words of Man's Wisdom ; (as the Preachers generally do now a-Days) not in the plain Demonstration of the Spirit, nor in the Power of God. So that Pride and Covetousness took Hands together, Ambition and High Titles succeeded, till at last Popery began to put up its filthy Head ; and then (yea, and almost ever since) Men have not taken their Religious Principles from God but from Men ; not from Christ, but from Councils, and Princes of this World that come to Nought : Who, without Divine Authority, did often call a great Number of Proud, Intemperate Men together to make new Creeds, &c. For they were departed from the good old Way, or Creed, which God and his Prophets, Christ and his Apostles had taught, and were run into strange, monstrous Creeds which were never heard of before ; making

making the *Holy One of Israel* to be a Plurality of Persons, sometimes Two, and at last Three: For these *Creed-Makers*, who generally made such as would please that Emperor or Pope that call'd 'em together, often varied and contradicted one another, and did not agree of the Third Person's being God of a pretty while; No, not at the Council of *Nice*, they did not dare to call the *Holy Ghost God*: And all true honest Men know, that the *Scriptures* never call him *God* in any express Words, nor ever direct us to pray to the *Holy Ghost*, nor to pay Adoration to him; but direct us, as our Lord speaks, *John*, xvi. 23. *to ask the Father in his Name*; he says, we shall ask Nothing of him; observe his Words, but bids us, *ask the Father in his Name, and the Father will give it us*: And this *Holy Spirit* will help our InfirmitieS, for our Bodies are the Temples of the *Holy Ghost*, which dwelleth in us, except we be Reprobates. Now it is not lawful for us to worship or pay Adoration to any thing that is in us; so that good old *Paul* told us very true, *viz.* *But to us there is but One God the Father*, *I. Cor. viii. 6.* Not Father, Son, and *Holy Ghost*, as the *Creed-Makers* have invented:

Therefore, I beseech all holy, honest Men, who long and hunger, and thi ~~ter~~

ter the Truth, to leave the Inventions of these *Creed-Makers*, and let us go up to the Fountain Head, even to God himself, and hear and see what he has said to his Church with his immortal Voice : *Thou shalt have no other Gods but me*; and then see what he speaks by his Prophets : *Thou shalt know no other God but me*, Exo. xx. 3. Hosea, xiii. 4. and Deut. xxxii. 39.

*See now that I, even I am he,  
And there is no God with me.*

I will appeal to all truly honest, holy Men, if there is any Trinity to be found here, either from God himself, or his holy Prophets? But the direct Contrary is manifested, *That God is One pure single Person, or Being*, as is proved by the Words, *I, He, Me, and Him*, as it is in that remarkable Text Deut. iv. 35. *Unto thee it was shewed, that thou mightest know that the Lord be is God, there is none else besides him.*

Now all Men do agree, That these are the uncontested Words of God himself, and of his holy Inspired Prophets; therefore let God be true, but every Man a Lyar: That is, every Man that dare offer to contradict him, or any Way endeavour to violate the plain, open, clear Sense of his Words. *No other God but me*, doth evidently exclude any other Person from being God but he.

Truth,

Truth, Plainness, and Honesty is always best ; and I do believe in my Heart, that were the Truth to be spoken freely and openly, there is not a sincere, holy, judicious Man in *England*, that understands this Controversy, but will confess, that all the Church of God, from the Creation of the World, to above four thousand Years, did ever in all Ages understand those Words, in the same obvious, plain Sense in which I have represented them. And the most high God and Father of our Lord Jesus Christ, knoweth that I have no other Views, but the Glory of God, the Honour of Jesus Christ, and pure universal Love to Truth, and all Mankind ; and that Knowledge may be extended from Shore to Shore, and from Pole to Pole.

I suppose all Men will allow, that God taught *Adam* the First Commandment ; so that he and all good Men knew it from *Adam* to *Moses*, before it was written in Tables of Stone at Mount *Sinai*. But tho' all these holy Patriarchs did know of One Almighty Infinite God, yet 'tis certain they never knew that unheard-of Doctrine of a *Trinity*, or God being a Plurality of Persons.

Now God is an unchangeable Being, he is not more Persons now than he was then ; but is the same eternal *He*, as ever he was, and

and ever will be, from Generation to Generation, both before the Law and under the Law, and since the Law. And our Lord Jesus Christ always taught the same, and so did his Disciples, as may be seen in these Words call'd, The Apostles Faith, viz.

*I believe in God the Father Almighty,  
Maker of Heaven and Earth. And in Jesus  
Christ his only Son, our Lord, who was con-  
ceived by the Holy Ghost, born of the Virgin  
Mary, suffered under Pontius Pilate, was  
crucified, dead and buried. He descended  
into the Grave, the third Day he rose again  
from the Dead. He ascended into Heaven,  
and sitteth at the Right Hand of God, the  
Father Almighty, from thence he shall come  
to judge both quick and dead, &c.*

Now, as I wrote these Lines principally for humble, plain, pious Christians, so I do intreat you to take Notice, and see how the *Creed-Makers* are departed from this first Faith of the Apostles, which is the pure, primitive *Unitarian* Faith of Christians, telling us of God the Father Almighty, but not one Word of his being *three Persons*, nor *six Persons*. For observe when it speaks of Jesus Christ, it calls him the Son that is Dead, and sitteth at the Right Hand of God the Father Almighty.

Now he that sitteth at the Right Hand of God, is not God himself, but is another; even Christ that was crucified, whom God raised from the dead. So that the Trinitarian Doctrine not being found in the Apostles Faith, the New Creed-makers got another; as you may see in that notoriously false Assembly's Catechism, which, after it hath confess'd, "There is but One only living and true God" yet asketh this strange impertinent Question: "How many Persons are there in the Godhead?" and then answer it with this grand Absurdity, viz. "There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are One God, the same in Substance, equal in Power and Glory. Which is much the same as to say, There is but One only living and true King of England; and then ask this monstrous Question, How many Persons are there in the Kinghead? and then answer it with this manifest Falsehood, viz. There are three Persons in the Kinghead, the Father, the Son, and the Grandson, and these three are One King, the same in Substance, equal in Power and Glory.

Now I will appeal to all Rational Mankind, If it be not true in the King, it is much more untrue in God. For God says,

*he has no Equal, Isai. xl. and that there is no God besides him..*

Cannot we love our King's Son and Grandson without calling either of them the King ? Nay, how can we be faithful to the King, and yet acknowledge any other Person King ; Just so, and much more, cannot we truly love the Son of God, even Jesus Christ, in Sincerity, without calling him God. When he himself hath told us plainly, *That his Father is the Only true God*, why should we rob the peerless God of his Glory, who is the Fountain of all Good ? O dear Lord God of Heaven and Earth, what odious Work have the Inventions of Men made in the World ? How much better would it be to own and love thy Commandments, and never depart from thy Sacred Precepts ? but banish all the Traditions of Men.

I do verily believe in my Heart and Conscience, That were my Lord Christ here on Earth, he would look upon that Man or Woman with Detestation, who should say, *He was God equal to the Father*, as he did to the Jews, who charg'd him with making himself equal with God. But let every pious Soul, who loves the Truth, observe, how he utterly disclaims any such Title, by telling them in these honest Words, *I can do nothing of my self.* whereas,

Whereas, if he were really God Almighty, in any Sense or Nature, he could not say so.

And here the *Trinitarians* finding themselves utterly cast, even by the eternal Testimony that Christ himself hath left against them, they are forced to run to that poor, thread-bare, weak and pitiful Shift, Of the Human and Divine Nature, which the Holy Scriptures tell us not One word of. For where doth Christ tell us, *Here I speak in my Humane Nature, and bere in my Divine?* Is there any such Syllable to be found? Sure Men ought to blush at such Inventions, or rather Contradictions to Christ's Words: For if the *Humane Nature* and the *Divine Nature* were united in Christ, as the *Trinitarians* say, then Christ could not say, *He could do nothing of himself*; because whatever was wanting in one Nature, would be supply'd by the other. Therefore, let all good, holy Men take Notice, that when our dear Lord Jesus telleth us, *he can do nothing of himself, but as he heareth he speaketh, as God commands him*; and when he telleth us of the Day of Judgement, *Of that Day and Hour knoweth no Man, no nor the Angels which are in Heaven, nor the Son,* (speaking of himself in the highest Sense) *but my Father only*, it is most manifest,

that he is not God himself, but another; even that great Prophet whom God promised the Children of *Israel* to raise up unto them, and that he is a dependant Being, and can do nothing of himself, but as God gave him Power and Authority, so he did, and so he spoke.

This is the plain Truth, as our Lord himself hath told us, and we can never do better than believe him, to be the Son of God, the Sent of God, the Anointed, the Christ, the Messias, the Mediator, the eternal High Priest, the great Prophet, which God had promised, *to be a Light to lighten the Gentiles, and to be God's Salvation to all the Ends of the Earth*, by bringing all that will follow him, out of all Darkness and sinful Slavery, into his marvellous Light and Liberty, *to become the Sons of God.*

This was the Glorious Work which God sent him from Heaven to do, which he truly and faithfully did, in Obedience to his Heavenly Father's Will; therefore, *God hath highly exalted him, and given him a Name or Power, which is above every Name, that at the Name or to the Authority of Jesus, every Knee shall bow, or be in Subjection, of things in Heaven and things on Earth.* And I do believe in my Heart, that those precious Rules which he taught

us,

us, are the purest that ever were divulg'd to Mankind, and the best and surest Demonstration in the World, that God Almighty sent him to bless us, *in turning us from all manner of Sin to serve him who is the Only living and true God.*

Thus, I think, I have made it evidently appear to every sincere, honest, unprejudiced Mind, whose Education doth not hinder his Sight, That all the Inventions of Men must fall before the Sacred First Commandment of God, viz. *Thou shalt have no other Gods but me.*

Now I intreat all Men to take due REGARD to all the holy, pure Words and Ways of Christ: For altho' he be not God himself, yet he is certainly sent to us from God, to reveal his Father's Will in a better and more spiritual Manner, than ever it was before, as the Apostle tells us, *That God who at sundry Times and divers Manners spake to the Fathers by the Prophets, hath in these last Days spoken to us by his Son.* Whom he hath appointed Heir of all things, by whom also he created the Worlds, and by whom God will judge the World; *for the Father judgeth no Man, but hath committed all Judgement to the Son:* That is, God hath granted a Commission to the Son, and hath appointed him to judge both Quick and Dead. Therefore, Men

Men must honour the Son, because of that Authority God has invested him with; otherwise we shall dishonour God that sent him, if we do not reverence the Son, and obey his Voice: For God sent first his Prophets, and last of all his Son, and God said, *Surely they will reverence my Son.*

From hence it is manifest, That neither the Prophets nor the Son is God himself; yet it is certainly the holy Will of God, that we should obey his Son, because God hath said, *This is my beloved Son, bear ye him.* Even a Voice came from Heaven, that is, from God himself, saying, *This is my beloved Son in whom I am well pleased.*

So that I call Heaven and Earth to witness this Day, That it is the earnest Desires of my Heart, and all the Powers and Faculties of my Soul, That all Mankind should press into the Kingdom of Jesus Christ, and follow him, hearkening to his Voice, for he is the Way to the Father. And as we are obedient to his Spiritual, Heaven-born Teachings, so he will assuredly lead us to God, and make us Heirs of God, and Joint-Heirs with Christ, and then are we his Disciples indeed, if we do the Things which he hath commanded us to do. *For the Grace of God (that is Jesus Christ) hath appeared to all Men, teaching them to deny all Ungodliness*

and sinful Lusts, and to live soberly and righteously, and godlily in this present World.

And whatsoever pious Souls do deny themselves all sinful Lusts, and take up the spiritual Cross and follow Christ, they will experience an inward Washing or spiritual Baptism, a dying unto Sin, and a living unto Righteousness, which is the Substance, and then all outward Shadows will fly away. For the Baptism that doth now save us, is not the washing away the Filth of the Flesh, but the Answer of a good Conscience towards God.

Now if outward Washings would have done, I suppose James Barter has had enough of it, both Sprinkling and otherwise; but his notorious, sensual, sinful Lusts are a Manifestation, of the Necessity of the inward, spiritual Baptism, that is a dying to Sin, and living to Righteousness, which I pray God he may live to experience. And I am very sorry to find him so raging and angry with me and the Author of the Postscript Letter, as if we had writ more than was true of him, which it is well known we have not; but both of us had a strict Regard to Truth in those Facts: And I my self heard a very honest Man, who has been a Member of the Church at Netherton many Years, tell the Author of the Letter, viz. That we had drawn

dram James Barter to the very Life, and had writ nothing but the plain Truth of him. And it is not long since a very pious, worthy Old Pastor of a Baptist Church, who call'd to see me at my House, told me to the same Effect; and, That he still lives with the same Woman (by whom he had a Bastard in his own Wife's Life Time) even to this very Day.

So that the more he stirs in his own Character, the worse it is; and how such a Debauch'd Man can write of Sacred Things, I leave every Virtuous Mind to judge. For it is well known he has done the Trinitarian Cause Ten times more Hurt than Good; being not able to answer any one of my Arguments, no, nor so much as once taking Notice of many of them: But overlooks above twenty or thirtyv Pages, wherein I had asserted and defended the single Supremeity of the One God, and Father of all. And our Blessed Lord, when speaking of himself in the very highest Sense of Sonship, says, He did not know the Day of Judgement; and plainly says, His Father only knew that Day.

Now from hence the Unitarians form this natural and potent Argument, viz. That to be Ignorant of any One Thing, cannot be reconciled with a perfect Knowledge;

ledge; and if Christ were the true and perfect God, of the same Substance with his Father, he could be Ignorant of Nothing at all: But he himself tells us, *He doth not know it;* therefore he is not the most High God. To this *Barter* gives no Answer, at all.

I had also shewed, that both the Light of Nature and Revealed Religion do make it manifest, That Jesus Christ is not the most High God, but is another who derives and receives his Life and Power, and all his Authority from him, as Christ himself tells us, *viz.* *As the Father hath Life in himself, so hath he given to the Son, to have Life in himself,* John, v. 26, 27. So that his Life is Originally by the Donation of God the Father, who alone is the First Cause, Unbegotten, Unoriginate, Infinite, Omnipotent, Omniscent, Self-Existant, First Parent, or Prime Being of all other Beings; who alone is the God and Father of our Lord Jesus Christ: And in this it is that the *Unitarians* triumph as Unanswerable.

All these Arguments, with a great many more, my Friend *James Barter* found too strong for him; and therefore he thought fit to quit the Field and sneak off, and say not one Word to them.

And what a mean Defence he has made for that spurious Text, i. *John*, v. 7. I will leave to every unbyass'd Reader that sees both Sides: For I had prov'd, That it never was in any Ancient Greek Copies, nor the Oldest Versions made from them; and that not one Greek Writer, from the Beginning of Christianity to *Jerom's* Time, had ever cited this Verse; and that *Du Pin* and others observe, That no Greek Father for five Hundred Years after Christ, ever quoted this Text; so he tells us of one, viz. *Didymus of Alexandria*, in the Fourth Century, writ a Commentary upon this Epistle of *John*, and yet mentions not one Word of this Verse.

And it is certain this Verse was not in the Bible in the Time of *Athanasius*; for if it had, he would doubtless made Use of it against the *Arians*. The Famous *Alexandrian Copy*, which is by far the most Ancient Copy in the World, has nothing at all of this Verse in it, nor the first Part of the 8th Verse; neither has the *Vatican Copy*.

Now, in Answer to these Primitive, Ancient Greek Copies and Writers, *James Barter* is forced to fall backward, to about 900 or a thousand Years, when *Popery* had put up its filthy Head, and the Forgery of that Text had been first put into the

Margin.

Margin of some Copies, and at last滑入 into the Copy it self. And then the absurd Doctrines of *Trinity* and *Transubstantiation* became very Orthodox Doctrines ; which with the Help of Fat Benefices on the one Side, and Racks and Gibbets, and Inquisitions on the other, do hold up those irrational Principles amongst the major Part of Christians, even to this very Day.

I had also mention'd that Famous Text, which is so full of irresistible Evidence for proving an Interiority in the Son to the *Father*, 1. Cor. xv. Read it all from 24 to 29 Verse. Where the holy Apostle Paul crowns the *Unitarian* Doctrine for ever, by giving the Ultimate Glory to the one God and Father of all, viz. *Then cometh the End, when he shall have delivered up the Kingdom to God even the Father, when he shall have put down all Rule, and all Authority and Power. For he must reign till he hath put all Enemies under his Feet. The last Enemy that shall be destroyed is Death, for he hath put all things under his Feet. But when he saith all things are put under him, it is manifest he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

Here

Here let every true Christian duly consider seriously, That all things are to be put under Christ's Feet; but adds, that *it is manifest God must be excepted, who put all things under him.* That is, God must be excepted for this Reason, because it was he that did put all things under Christ.

Again observe, That the Son shall at the End deliver up the Kingdom to God even the *Father*, that is, not to Father, Son, and Holy Ghost, as vain Men often pretend, but to God even the *Father* only, since it was the *Father who gave him all Power in Heaven and Earth*; Mat. xxviii. 18. and into his Hands he will make a Surrender of all, in Testimony of his having done all in Obedience to him, and having acted and ruled in Dependance of God his Father, who shall have an Account of all given to him in the End. This is a Glory peculiar to the peerless God; for then, the Holy Apostle says, *the Son himself shall be subject to him that put all things under him;* that is, to God his Father, that God may be all in all.

Where observe, the Apostle speaks of the Son himself in the highest Sense he could possibly speak of him, that his Subjection shall be then manifested by an open, solemn Acknowledgment of it, when he shall recognize the Supremacy of God

the Father, in that publick Surrender. This then will be the End of all our Disputes ; God will be all in all, and the Son himself subject under him.

And now I will appeal to all Men of Honesty and Reason, that love Truth, If there can be any thing more plain and expressive of an Inequality between God and Christ, than here is ; and an evident Demonstration, that there is but one **God the Father.** *I. Cor. viii. 6.*

These shining Truths my Friend **Barter** saw ; but finding himself utterly unable to answer them, he tacitly yields up the Cause, and takes no manner of Notice of them. So that as *Dagon* fell before the Ark of God, even so it will be found in the End, that all the Inventions of Men will not be able to stand against the sacred Commandments of God. *Thou shalt have no other Gods but me.*

I make no doubt but as the **Pharisees** were offended at my Dear Lords telling them the Truth ; so many at this time will be at me, for he told 'em how they transgress'd the Commandments of God, by their Traditions, that is by their Inventions : But I will say to all such, as my blessed Lord Jesus Christ said to them, viz. *Every Plant which my heavenly Father hath not planted, shall be rooted up.* *Matt. xxv. 13.*

One Thing more I have upon my Mind, and that is the Words of my dear Lord, Matt. xv. 9. which he quoted from *Isaiah*, *but in vain do they worship me*, teaching for Doctrines the Commandments of Men. Here observe, the Commandments of Men, are Things enjoined by mere human Authority, as is plain from those Words of Paul, Col. ii. 22. *Touch not, taste not, handle not*, which are all the Commandments of Men, and therefore not to be regarded as Points of Faith or Worship, altho' they came from their Wise Men or Rabbies, tho' they be the Traditions of the Elders or Government of the Church, tho' they be from those Scribes and Pharisees which sat in the Chair of Moses, yet without a Divine Institution, they are only the Commandments of Men, and so to be rejected: For when our Lord tells us, Matt. xxiii. 2. *the Scribes and Pharisees sit in Moses Seat, all therefore whatsoever they bid you observe, that observe and do, but do not ye after their Works: for they say and do not.* This is always to be understood thus, viz. Whatever they bid you do, which God has commanded, that do; that is, all the moral Precepts of God which are eternal Duties, as the ten Commandments of God are and ever ought to be obey'd. But in all Ages see what horrid Work Scribes and Pharisees, Popes,

*Popes, Prelates and Priests have made by their Inventions of Trinity, Transubstantiation, making of Images to worship God by, vain Swearing, and taking God's holy Name in vain ; changing God's holy Seventh Day Sabbath to the First Day, as the pretended Christians have done, and to the Sixth Day, as Mahometans have done.* By both which we may observe, how they prefer their vain Inventions, and silly Traditions, before the Sacred Commandments of God Almighty, who hath said, *The seventh Day is the Sabbath of the Lord thy God, Exo. xx. 10.*

One would think the Dread and Fear of God should come over their Hearts, when they read these Words ; but so far from it, that many of them will go to the Steeple House, and there read, or hear the Priest read, this Fourth Commandment, and then say, viz. *Lord have Mercy upon us, and incline our Hearts to keep this Law :* when at the same Time, both Priest and People, are resolv'd not to keep it, but alter it, break it, and disobey it.

How astonishing is it for any pious, Heaven-born Soul to consider, That God himself should say, *Thou shalt not make to thy self any Graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under Earth. Thou shalt not bow down thy self to them, &c.* And yet the far major Part of pretended Christians, and greatest Number of Learned Men, make Multitudes of *Graven Images*, and not only bow down, but kneel down to them. And how unfit the former are to reprove or reform the latter, I will leave every honest, holy, judicious Breſt to judge. And durſt I give Way to witticife, one would be tempted to think

think, That the *Papists*, *Episcoparians*, and *Presbyterians*, might bring the *Mails-Book*, *Common-Prayer*, and *Directory*, and join together in the *Steeple-House* and say, *Lord have Mercy upon us miserable Sinners.*

But I am almost angry at my self for these last four Lines, and had ten thousand Times rather be turning my Reader's Mind to a serious Frame of Spirit, and to consider, That God's Honour is concern'd in the Breach of any one, even the least of those Sacred Ten Commandments, which our dear Lord Jesus Christ told us, *should never pass, till Heaven and Earth pass'd away*; but Heaven and Earth is not yet pass'd away, therefore those holy Laws are not. Now, he tells in plain Words, *Matt. v. 19. Whosoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be called least in the Kingdom of Heaven; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.*

Therefore, if we delight to glorifie God, let us love him with all our Heart and Soul, and Strength, as Christ hath directed us, and keep all his Commandments, as our Lord Jesus kept his God and Father's Commandments, and taught us so to do; and then shall we be his Disciples and true Followers, when we obey God most high, and pray in our Hearts, that he may hasten the Time when he will magnifie the Law, and make it honourable. For now my Soul in Sorrow can truly say with the *Psalmist*, *It is Time for thee, Lord, to work, for they have made void thy Law.*



( 29 )

## POSTCRIP T.

About the same Time that *James Barter* writ his last Book against me, one *John Grindly* near *Whitchurch*, an Innkeeper writ another. In his Title Page he Stiles it an Answer to *Edward Elwall's* Book &c. But finding that was a Task too difficult for him to undertake, he thought fit to shift of the Answer into *Advice to Elwall*, and accordingly, on the Top of all the Leaves of his Book, he has writ, *Grindly's Advice to Elwall*, *Grindly's Advice to Elwall*. I did by the exercise of Patience, Read the Book quite over, which was more than many of our *Trinitarians* here did; some of which told me, they had not Patience to Read it half through, for being disappointed of an Answer to my Arguments, and the Advice very dry and Insipid, they laid it by for the *Grosers* Shops, and one of 'em was heard to say, *That his Friend Elwall might well ride Victorious, since his Adversaries, hitherto, were only Publicans and Sinners.*

I had among other Arguments in my Book, mention'd that famous

Text Mark 13. 32. viz. "Our Lord  
 " own Words give us a full Demon-  
 " stration that he is not the most high  
 " GOD, in speaking of the Destruction  
 " of Jerusalem, and of the Day of Judg-  
 " ment he says thus. But of that Day  
 " and of that Hour, knoweth no Man  
 " no, not the Angels that are in Heaven  
 " neither the Son, but the FATHER  
 " But my Father only, as it is in Ma-

" 24. 36.

" Here the Trinitarians are utter-  
 " ly cut off from their common Sub-  
 " terfuge of the human Nature; for  
 " by the very Gradation of the Word  
 " it is fully Manifest that our Bel-  
 " lied Lord speaketh of himself in the  
 " highest Sence, for he first tells us  
 " no Man knoweth it, then he goes  
 " higher, not the Angels that are in  
 " Heaven, and then, neither the Son  
 " but the FATHER only knew that Day  
 " By which it is Evident the Son  
 " GOD is not Omniscent, but the  
 " FATHER only. For every Ex-  
 " ception of a Perfection, is a Limi-  
 " tation, and a limited Being, is Fi-  
 " nite, and not Infinite.

This clear shining Truth, and Po-  
 tent Argument, with many more, m-

Friend John Grindly beheld, (as the Kings beheld the Towers of Zion, with the Bulworks thereof and hasted away) so he instead of Answering them runs away from 'em, and falls of calling me *Old gray Beard*, as if my Beard had spoild his Answer; whereas my Beard is intirely Innocent, and has done him no harm. And as for his long Epistle of Advice, I beg leave to make some short return to him, and to all others in the pure Spirit of Love, advising you to consider seriously and in the fear of GOD with me, whether the far major Part of Christians, both Learned and Unlearned, have not in many Things, gregiously departed from that pure and primitive Faith, which the God and Father of all Taught, both by Natural and Revealed Religion, to the Patriarchs, and to the Prophets, and to Christ the great Prophet, and his Apostles. Did ever any of them believe GOD ALMIGHTY to be a Plurality of Persons? Did ever any of them Believe the most High God had an equal? Does not the first Commandment of God stand firm as a Rock against such vain Notions?

*shalt have no other Gods but me. In  
the Singular Number, And thou shal  
know no other God but Me.*

And I, even I am he, and there is  
no God besides me, and this is Life  
Eternal, to know *thee* the only true  
God, *John 17. 3.* And to us there is  
but one God the *Father*, *1. Cor. 8. 6.*

Now these are the Eternal Testi-  
monies of God and of his Prophets  
of Christ and of his Apostles, against  
all the Trinitarian Inventions under  
Heaven, as God's Second Command-  
ment is; against all them that bow  
down to Graven Images, and kneel  
to them; and it is worthy of your  
careful Consideration, that all the a-  
foresaid Testimonies are perfectly  
**Consonant**, and agreeable to natural  
Religion or true Reason. But to sup-  
pose the **ONE GOD** and Father of  
all, to be a Plurality of Persons, **2, 3,**  
**or 4**, is a grand Absurdity, and di-  
rectly contrary to the Light of Nature  
and therefore cannot be True, but ut-  
terly False. Thus it has been ob-  
serv'd both by my self and many  
others, that as I have the sacred Law  
of GOD on my Side, so as I have stuc-  
to it and abide by it, the Lord

has enabled me (to his Glory be it spoken and not mine) to overthrow or Convince all my Gainsayers, so that I have found the Words of my dear Lord verified, *that out of the Mouths. of Babes and Sucklings, God hath Ordained Strength.*

And as to this great Controversy, God knoweth that I have turned the inward Eye of my Mind to his Honour, so I have found the good hand of his Power assisting me ; and I do believe in my Heart, that if you will sincerely have God's Glory in your Eye, he will soon enable you, to see into the Injury that is done to his Peerless Name, by those that wou'd make the most High God to have an Equal, and that it tends to Un-God Him, and Rob him of that Glory which is due to him alone, and which our Blessed Lord was always so careful to give to his God and Heavenly Father.

And which he would have all his sincere followers to do, as he himself hath set them an Example, that is to believe that his Heavenly Father is the only true GOD, and that Christ is not God himself, but the Son of GOD, the sent of GOD, the Anoint-

ed, the great Prophet, that GOD promised to send into the World, and that we should hear him, and obey his Voice, in hearkening to all his truly, Heavenborn Spiritual inward Teachings, who bid us if we would enter into Life, to keep the Commandments of GOD, and not regard the human Inventions of *Popes*, nor Councils, Prelates nor Priests, which must all fall as *Dagon* did, before the Ark of GOD.

For the making of *Dagon*, was an Invention of Men, and the making the most high GOD, the Holy one of Israel, to be a Plurality of Persons, two, or three, or four, is a notorious Invention of fallacious Men.

And the making of Graven Images and bowing down to them, is a most Audacious Invention of Men.

And the Swearing, and taking God's sacred Name in Vain, proceeds from the odious guilty Inventions of Men.

And the making the first Day the Sabbath, as some Christians do, and the making the Sixth Day the Sabbath, as the Mahometans do, is a manifest slighting the Fourth Commandment of GOD, which tells

is, *The Seventh Day is the Sabbath of the Lord thy GOD, &c.* So that the changing the Sabbath from the Seventh Day, to the first Day and the Sixth Day, is nothing but a meer human Invention ; and not only so, but it is a Contradiction to God himself, who hath said, *Six Days shalt thou Labour, and do all thy Work, but the Seventh Day is the Sabbath.*

Now let God be true, but every Man a Lyar, that is, every Man that contradicteh God, as all those Men do who set up their vain Inventions instead of God's sacred Institutions. God says the Seventh Day is the Sabbath, false Men say the Sixth Day or the First Day is the Sabbath. Here I will Appeal to God, and to the Conscience of every true honest Man upon the Earth, whether we ought to believe God, or Men, and which of the two we ought to Obey.

Again observe, how many Persons call themselves Christians, and yet will not do, nor believe those Things which Christ hath said. He told us in plain Words, *John 17 3. That his Father is the only true GOD,* now what a manifest flat Contradiction to Christ

it is, to say there is two more Persons that be God, besides the Father whom Christ tells us *only* is so. I all wise Holy Men judge if it be high Time, to Banish and totally discard, all such irrational unscriptural Doctrines out of our minds, which contradict God and his Prophets Christ and his Apostles.

I hope my Friend John Grimes will consider of these Things, and to all those unjust, uncharitable names, which he is pleas'd to call me as, *False Sectmaster, Heretick, Deceitful Teacher, Thief, Schismatick,* with abundance more too many for me fully my Pen with. And in Page of his Book, he calls me *Heretick* because I Pray Extempory, notwithstanding I freely forgive him : being ready to think that when he is got out of that Ill-natur'd Spirit, and come to a calmer Temper, he will not believe even what he has Writ of his truly loving Friend,



E. E.

